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When Excellent Ministers are gone, their
GOD is earnestly to be sought.

A

FUNERAL SERMON UPON THE Much Lamented Death OF THE Pious, Learned, and Reverend, Mr. *Robert Fleming*, Late Minister of the Gospel to the Scots Congregation at *Founder's Hall*.

W H E R E I N

There is some particular Account of Him, and the
more general Character of other Eminent Dis-
senting Ministers who have dy'd of late: Toge-
ther with the sure and only Relief in such a Case.

By JOSH. OLDFIELD, D. D.

*Your Fathers where are they? And the Prophets, do they
live for ever? Zech. I. 5.*
*The L O R D liveth; and blessed be my Rock: And let
the God of my Salvation be exalted, Psal. XVIII. 16.*

L O N D O N:

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GOD is
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HOME, FRIENDLY, AND RELAXING

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T O

Mrs. *Hannah Fleming*,

The Mournful Relict of the late

Reverend Mr. Robert Fleming.

M A D A M,

I Cannot doubt but you had the Prayers of your late Elijah, for the Presence of his God with You and Yours. That Presence can more than supply his Absence. He could not with such Composure have left a Companion and Children so very dear to him, had he not known he left You with his Father and your Father, his God and your God. You are fully satisfied, that he who lately was one Flesh with You, is now completely Blessed; and must You not think, You who were, and are one Spirit with him in the Lord, shall in a while be Partaker of his Blessedness? As you are waiting on the Lord, and walking towards it, your Strength is sure to be renewed. God will be with all his Servants, as surely as he ever was with any, and so fully too, that he will never leave nor forsake any one of them. He was with your Elijah, according to his Word in Matthew, (Ch. 28. 20.) He will certainly be with You and Yours, according to his Word in the

The Dedication.

Fifty fourth Chapter of Isaiah. How express and awful a Charge hath he given, that the Widow and Fatherless be not injur'd in any wise (Exod. 22. 22, 23, 24.) How tender and particular Care has he taken that they might not fail of needful Provision, (Deut. 24. 19, 20, 21.) How great and essential a Part of Religion has he made it, to Visit, and to Minister to them? (Jam. 1. 27.) And, in a word, has himself undertaken to be a Father of the Fatherless, and a Judge of the Widows, (Psal. 68. 5.) He wou'd not fail to relieve a Widow of the Sons of the Prophets and her Children, tho' by a Miracle, (2 Kings 4. 1, &c.)

Those of your Sex who have been peculiarly serviceable to the Church of God, have been specially recommended by the Direction of his Spirit to their Care and Assistance, (Rom. 16. 1, 2, 3. Phil. 4. 3.) And will God be unrighteous to forget such Work, and Labour of Love to one of his Ambassadors as you have shew'd, who has assur'd a Reward to a Cup of cold Water given to one of his Disciples in the Name of a Disciple, (Heb. 6. 10. Mat. 10. 41, 42.) Whilst You are humbling your self under God's mighty Hand, and resigning to it, and casting all Your Care upon him, You have the High and Holy God dwelling with You to revive Your Heart and Spirit, who will not contend for ever, least the Spirit should fail before him, and the Soul that he has made.

But,

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But will give increase of Grace, and crown
it with his Glory.

Your Children are by a long Descent Children of the Prophets, and of the Covenant, which God has made and kept with their Fathers. You will not fail to plead it with God for them, and with them for God. There will be Care and Pains in training them up, but in this, as well as other Duties, the Way of the Lord will be your Strength, and the Path of Wisdom will yield you not only Pleasure, but Peace together with it.

The Time is short, little of it can be spar'd for Weeping, when there is so much requir'd for Working. May You be like Elisha, short in Your Lamentation, as You are sure, like him, to be pathetical. May You hasten, as he did, to gather up whatever has fallen from Your Elijah that may be of Service, and forthwith pursue the Way and Work that lies before You, or rather may You proceed in doing thus, as I know You have begun already. Check all mourning Thoughts that attempt to interrupt You, with that of our Saviour, Wist ye not that I must be about my Father's Busines?

You chiefly lov'd the nobler Part of him whom You have lost, as bearing the beauteous Image of his Maker. You will earnestly endeavour, that You may see the dear Souls he has left with You, growing liker him and his Saviour from day to day. And You may hope whilst You chiefly desire and seek the best Things

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Things for them, God will bring 'em to desire and seek 'em for themselves. So David sought Wisdom and Understanding for Solomon, and afterwards we find Solomon also seeks 'em for himself, (1 Chron. 22. 12. 2 Chron. 1. 10.)

What their Excellent Father was, is in some Measure laid before them in the following Discourse: You will farther supply it from his Diary; from his Rules for himself, and his other Writings: But Your own Observation and Example will set him before them in the most affecting and influencing Manner.

Children sprung from such Ancestors, and of such Parents, are sure to be observ'd more narrowly than others; the Eyes of Enemies, of Satan and his Seed, will be upon them to watch for their halting, and whatever may be improv'd to blacken a Name that has shone so long, and so bright: The Eyes of their Friends (and blessed be God they are not a few) are looking with the most desirous, raised Expectation, to see deceased Worthies revive and live in their Posterity; thus the surviving Parent, the Church of God, and the World, will have their mighty Loss in a while made up again: But above all, the Eye of their heavenly Father will be upon such Children, even when none besides can see them; an Eye which observes, not only what we do, but what we think; and this, that he may bring every Work into Judgment, with every secret Thing: For we must all appear

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pear before the Judgment of Christ, that every one may receive according to the Things done in the Body, whether Good or Bad.

It was the Honour, the Comfort, and unspeakable Advantage of their exemplary Father, and has added not a little to his Praise upon Earth, and Glory in Heaven, that he remembred his Creator in the Days of his Youth, and even of his Childhood. Tours have begun to do so in receiving good Instructions, and will (I trust) proceed as he did in pursuing them. They are the Children of many Prayers, and will be ambitious to comfort their sorrowing Mother, and the numerous Mourners with her, by giving Occasion for many Praises to God, by a Behaviour that shall also draw the Praises of Man, and the Smiles of God upon them.

When You cannot, however, but mourn for the Loss of such a Companion and Helper as you had in Mr. Fleming, think, Madam, 'tis a part of your own Removal, that half of you is already now in Heaven, and that he is only gone a little before into another Apartment with Your Saviour and his; whilst You and Yours are dressing to go to 'em in a while, and be for ever with them. There God shall wipe away all Tears from your Eyes; there no more Death, Sorrow, or Pain shall ever trouble you.

You now are Father and Mother both in one, and Yours will pay You the Honour due to both, not only that they may have a long and happy Life

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Life on Earth, but Life eternal in Heaven, with Joys and Pleasures beyond all we can now conceive, without End, or any the least Interruption. In order to this, the Lord God of Tou and their Elijah is ready to assist both Tou and Tours with a large and growing Portion of his excellent Spirit.

Parting Scenes are, and must be frequent in our dying World. They will generally be sorrowful enough at best, especially between the truest Friends and dearest Lovers. That they may not however terminate in Misery on either Side, but in Happiness to both, as in the parting of Elijah and Elisha, is worth all the Pains that could be taken in preparing and publishing the following Discourse, and all that can be laid out in reading and improving it.

That it may Answer so Great and Good an End to Tou, to Tours, to the Mourning People, and to all who shall peruse it, is the earnest Desire, shall be the fervent Prayer, and will be the greatest Joy to him who is,

Honoured Madam,

Your sympathizing Friend,

affectionate Brother, and

faithful Servant in our Lord,



JOSH. OLDFIELD.

2 K I N G S II. middle Clause of
Verse 14.

— Where is the L O R D God
of Elijah? —

TH E Church of God amongst us, in a few Years, has lost not a few, whom we may call our *Elijahs*, who might each be justly follow'd with *Elisha's Cry, My Father, my Father; the Chariot of Israel and the Horsemen thereof.*

We might apprehend by Reason, without special Revelation, that in a while they would probably be taken from us. O that whilst we had them yet with us, we had kept up more closely and resolvedly with them in their heavenly Course, even to their latest Moments; and had not suffer'd Shyness or Indifference to cut us off from a more spiritual Intimacy with them! But sure it highly concern'd us to engage their powerful Interest with God, that when we could have them no longer, we might not fail to have a *double Portion* of their Spirit.

B They

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Ver. 11, 13.

They were Men of distinguish'd Faithfulness, Diligence, and Zeal for God and for the Publick Good. They greatly honoured God, and he has made them to be remembred with Honour. Their Bodies indeed are dropp'd with their Mantles, but their Souls have ascended as in Flames of Love, and the most ardent Desire, to be for ever with the Lord.

Ver. 9, 10, 11, 13.

Acts x. 34, 35.

We might by Faith behold, and may still contemplate their Ascension; nor should we doubt to obtain a much larger Measure of their excellent Spirit, than is generally to be found, if we make it our Choice, our Prayer, our Hearts Desire, and continued Pursuit, as *Elisha* did: *For God is no Respecter of Persons, but in every Nation he that feareth him, and worketh Righteousness, is accepted with him.*

2 Kings II. 12.

Ver. 13, 14.

Ver. 14.

2 Kings II. 9.

When *Elijahs* are taken from us we must lay it to heart, tho' we do not rend our Garments, as the Manner was of old. We must also take up what has fallen from them, and improve it; using the Means and Methods which have happily succeeded in their Hands. *Elisha* smote the Waters with the Mantle, as *Elijah* had done before him. If we have not immediate Success, as 'tis thought by some *Elisha* had not, we should not be discourag'd, but go on with our Endeavours, and enforce them with his Cry, *Where is the L O R D God of Elijah?*

It is very observable, that he who petition'd *Elijah* while living here, asks nothing of him now when translated hence. He knew *Elijah* was not dead, but fetch'd in

in State to Heaven, and must be a Saint of the highest Order and Interest there; yet he says not, according to the Popish Usage, *St. Elijah help me, or pray for me,* or so much as, *where is Elijah?* but, *Where is the L O R D God of Elijah?* * even *HE* himself — who was *Elijah's Helper*, and has promis'd to be mine. *Surely HE* — gave me to see *Elijah* taken up with a Chariot and Horses of Fire, and gives ^{2 Kings II. 9, 10, 12.} me to feel what was promised upon my seeing it.

The Question of our Text savours not of Doubt, but of earnest Desire, and entire Dependance.

When with Vehemence we ask, *Where is such a one*, having sensible Need of him, it shews we earnestly desire him.

When without seeking any other Help, we cry, *Where is such a one*, for some great Purposes of ours, it shews we entirely depend upon him.

This Text, with its Occasion, and the present awful Providence, may lead us to observe, That

When eminent Servants of God are taken from us, and much of his Work is left upon our Hands, we should seek his Help with lively Faith and Fervency.

* אָנָּה תְּנַזֵּן, in the Hebrew Text, is by some taken for an emphatical Addition to the Question, thus, *Where is the L O R D God of Elijah, even He himself?* By others it is taken for an elliptical Answer to the Question, thus, *Where is the L O R D God of Elijah? Surely He — is the same, &c. as above.*

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This will hold upon the Removal even of those, who in a more private Station have been zealously bent upon honouring God, and doing all the Good they could to Man, much more when we lose Magistrates of so bright a Character: But the present Solemnity leads us now to treat of it chiefly with an Eye to Ministers deceased, who were full of Faith, and of the Holy Ghost.

Rom. 15:4.

Judges III. 10, 12, 15.

Acts I. 4, 8, 11, 14.

We are plainly told, That *whatsoever Things were written aforetime were written for our Learning, that we through Patience and Comfort of the Scriptures might have hope.* We shou'd therefore imitate *Elisha* here. When the People of *Israel* had lost one whom God had spirited to be their Judge, and neglected to cry to him for help, they were left to do Evil: But when they cried to the Lord, he again rais'd them a Deliverer.

When our Saviour himself, who had the Holy Spirit given to him *not by Measure*, was gone up to Heaven, his Disciples were bid not to stand gazing after him, but to wait at *Jerusalem* for the Holy Spirit, the Promise of the Father; as they did with Prayer, and to good Purpose.

Upon the Observation, and Occasion now before us, we are to consider,

- I. Those who have been removed from us.
- II. The Work left upon our Hands.
- And Lastly, The Way for our Assistance and Relief.

I. As

I. As to those removed from us who were full of the Spirit of God. It is somewhat surprizing to see, how the Account which may be fairly given of them, answers to that which is given of *Elijah* in our Bible.

They could sometimes foresee approaching Evils by a Spirit of Wisdom and Prudence, if not of Revelation, and give ^{Prov. xxii. 5.} _{1 Kings xvii. 1.} Warning, that we might either escape, or be prepared for them.

They followed God's Word, even when it led them into Straits; and in this Way had the Providence of God remarkably, ^{1 Kings xvii. 3-16.} tho' not by Miracle, providing for them, and thus recommending, as well as encouraging, their Labours in the Ministry.

They had the Blessing of God visibly attending some of lower Condition, with ^{1 Kings xvii. 14, 15.} _{16.} whom they found Support; so as that their Store did not fail to supply themselves, and assist their Ministers.

They were enabled to administer Comfort to others in sore and pressing Troubles; and had such tender Compassion towards the afflicted, that they us'd their best Endeavours to relieve them.

They not only cried unto God for others, but had remarkable and gracious Answers. And tho' they attempted not to raise the Dead, yet their effectual, fervent Prayer, hath often sav'd the Sick, and obtain'd Pardon for the Sinner: Yea, their Prayer and Preaching have through ^{2 Cor. iii. 2, 1.} God's Blessing quickned many *who were dead in Trespasses and Sins.*

They

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They, on fit and just Occasions fear'd not
 2 Kings XVIII. 1—^{17, 18, 19.} the Presence, or the Wrath of Kings, but
 adventur'd to shew them the Mind of God,
 2 Kings XXI. 17—^{24.} and open to them their Danger and their
 Duty.

They have sometimes found Grace and
 2 Kings XVIII. 7, Favour in the Sight of Great Men, and
 18, 20. God has open'd for them a Way of Ac-
 cess to Sovereign Princes, and Acceptance
 with them.

They could truly say they had not
 2 Kings XVIII. 18, troubled *Israel* with Devices added to
 19, 20. God's Worship, and impos'd upon his
 Worshippers; that, so far as they could
 see, they had not forsaken the Command-
 ment of the Lord, or follow'd *Baalim*.
 They had, indeed, a noble Zeal for truly
 Christian Liberty, and scriptural Refor-
 mation, yet sought them peaceably by
 their private Labours, and sometimes by
 more publick Application to the Govern-
 ment, when there was an Opening for it.

They wanted neither good Sense, nor
 2 Kings XVIII. 27. becoming Humour to expose the Senseless
 Superstition, Idolatry, and Bigotry of Pa-
 pists, who delude others, being them-
 selves under strong Delusion, justly sent
 by God, whilst they receive not the Love
 of the Truth.

They prevail'd with many by their Doc-
 trine and Example, to shew *Riches of Li-*
^{2 Cor. VIII. 2.} *berality out of their deep Poverty*; to pour
 plenteous Waters round God's Altars,
 and his Poor, even in a time of parching
 Drought.

2 Kings XVIII. 5,
 33, 34, 35.

They help'd to stay God's Judgments,
 and obtain his Blessings for their Country,
 by

Reverend Mr. Robert Fleming.

by their effectual Prayer ; whilst he prepared their Heart to pray, and caus'd his Ear to hear.

They had more than ordinary Communion with God, especially when driven to fly, and hide from those, who under the Influence of Popish Counsels sought their utter Extirpation, upon Account of their Zeal for the Lord of Hosts.

They were content with such Food and Raiment as Providence allotted them, how mean soever. They invited, instructed, and encourag'd Youth to carry on the Work of the Ministry along with them, and after their Decease. They stood up for their being, *indeed*, Ministers, and *Men of God*, not seeking the Proof of it, by calling for Fire from Heaven, as *Elijah* did, by special Inspiration ; but by begging, that they and the People might be baptized with the Holy Ghost and with Fire ; as in the second of the *Acts* of the Apostles, under *Peter's* Sermon, *Ver. 14* — 47. And, as has been touch'd before, they finally went hence, though without fiery Chariots, yet, with shining Evidence that they were going to *Elijah's* God.

Have we now sustain'd *Elisha's Loss*, and shall we not take up his *Lamentation* ?

— *My Father, my Father, the Chariot of Israel and the Horsemen thereof !* Should we not mourn with as deep Affliction, when there are such Fathers taken from us ? And with as high Esteem, when there is such Glory, and such Strength departed ?

— How many *Elijahs* have we seen remov'd,

James V. 16, 18.

Psal. x. 17.

1 Kings XIX. 2—12.

1 Kings XVII. 5, 6.

2 Kings I. 8.

1 Kings XIX. 19.

2 Kings II. 3, 5.

2 Kings I. 9—13.

Mat. III. 11.

2 Kings II. 15.

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mov'd, and in how short a Time? *Fathers*, if not by Age, yet by Affection, Action, and Experience.

They were, O, they were! Men of watchful Care for us, and wrestling Prayer; of compassionate Hearts towards us, and exemplary Lives. But now, they watch and pray for us no more, they lead and pity us no longer.

III. LXIII. 16.

Their Courage, their Address, their Sense, their Love, Zeal, and Charity, were earnestly bent and employ'd to serve our highest Interest. But now, alas! they are *set* to us, and all their clearing Influence withdrawn.

Gal. V. 1, 13.

They were communicative of their Light, contented in their Circumstances, peaceable in their Conversation, and steady in the asserting of their Ministry. But they are gone, who contributed so much towards the Enlightning of Men's Eyes, the Quiet of their Lives, and the Liberty of their Consciences.

Luke XVI. 27, &c. (alas!)

They will no more study for us, Preach or Write, or Minister unto us. They who were won't to bring so much of the Divine Presence with them in their Ministriations, are gone into the Mount, now to return no more: They cannot come to us, as heretofore, nor we to them.

*Gen. XVIII. 12.
XXXIX. 1, 23.
— L. 20.*

Nor is it only a private, but a publick Loss which we deplore. They had a publick Spirit and were publick Blessings.

*Psa. LXVIII. 17.
XXXIV. 7.
2 Kings VI. 17.*

They had heavenly, if not earthly Chariots and Horsemen, to attend them, tho' visible only to Eyes that God hath opened. They

They fail'd not to do their part for the Support of our Earthly Chariots and Horse-men. They serv'd the Government with their Estates in paying its Demands, and with their Hearts in praying for its Safety ^{Rom. XIII. 4—7.} ^{1 Tim. II. 1, 2, 3.} and Prosperity ; and engaged all they could to do so too.

By their Counsel and Example amongst Men, by their Prayer and Power with God, ^{Gen. XXXII. 28.} ^{1 Sam. VII. 8, 9, 10.} they mightily help'd the Chariots and Horsemen of *Great Britain* to defend our Country, and defeat our Enemies.

They assisted with our Statesmen and Soldiers to raise the Glories of their Country. They have let the World see, the British Isles yield Men, who forego Interest to follow Conscience ; suffer ill Treatment, to avoid what would really deserve it ; assert the Sufficiency of Scripture, and Right to a Judgment of Discretion (the great Barrier-Principles against Popery and Slavery) for themselves and all Mankind ; whilst their Reward from Multitudes is ^{Hebr. XI. 35, 36.} ^{36, 38.} only Hatred and Injuries. Thus it appears they were Worthies, and us'd too as their Brethren of old, of whom the World was not worthy.

Ah ! we have lost Men, who not only had the Ministry of Angels, but were ^{Hebr. I. 14.} themselves Angels of the Churches, Guar- ^{Rev. II. 1, 8.} dians in some sort to the Nation, Princes ^{Psal. CXL. 23.} with their God, and prevalent with Men. ^{Gen. XXXII. 28.} Must we not fear, and may we not say, *The Glory, in no small degree, is departed from our Israel*, when so many shining Temples of the Living God are taken.

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They

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¹ Cor. III. 5, 6, 9.
² Cor. VI. 1.

They are taken who did work, and had God working with them. Upon their Removal there is more to be done, tho' less Help to do it. Let us now consider,

II. The Work left upon our Hands.

3 Kings II. 13, 14.

Titus I. 9.

Jer. II. 25.

Prov. VI. 10.
Rom. XVI. 17, 18.

Judg. V. 16, 23.
Luke XIV. 18, 19,
20.

Numb. XII. 1, 2, 8.

Gal. IV. 18.

1am. III. 13—18.

Jer. XXIX. 7.

He. LVIII. 6.

When *Elijah* was gone, *Elisha* understood his Business, and went about it without the least Delay; and so should we.

To be sure there are Gainsayers to be convinc'd; how Swarming and how Violent! There are Wanderers to be reduc'd; how Many, how Intractable! There are those who sow Discord, and cause Divisions, to be counterwork'd; how subtle and how busy! There are Neutral, Luke-warm, Indifferent and Listless Persons to be rous'd; how full of Business and Excuses. There are those who, without Cause or without Call, blast and decry their Brethren, or others, to be rebuk'd and silenc'd. The Zealously-affected in good Matters are to be encourag'd, and guarded against the Censures of the Cold or Cowardly, Self-Seekers or Men-pleasers. The Fiery and Furious are to be reduc'd within the Bounds of the Wisdom that is from above.

Those that pray for the publick Good must be encourag'd and exhorted to do what they can to secure and promote it. Opportunities are to be watch'd for and improv'd with those who can use fit Endeavours to loose the Bands of Wickedness, undo heavy Burdens, let the Oppressed go free, and break every Yoke; that they hide not such Talents, thro' Sloth, Cowardice, or any narrow Views. They are to be

be apply'd to with Privacy and Prudence, in the most obliging manner, with pressing Earnestness, and patient Waiting. The Safety, Comfort, Honour and Advantage of the whole Body should be strongly and clearly represented, as the great Inducement to relieve any of its aggrieved Members.

And to pass by many things which might be mention'd, the Occasion leads us more distinctly to consider,

Lastly, The Remains our departed *Elijahs* have left upon our hands to be improv'd.

When *Elijah* ascended, there was a 2 Kings II. 13, 14. Mantle fell from him, which *Elisha* took up and us'd. In like manner, we should gather up and improve what our *Elijahs* have left behind them. The Reliques of departed Saints are insignificant: We should be foolish and superstitious, if we put that Value on them, or have that Expectation from them, which is taught and practis'd in the Church of *Rome*; yet there are *Remains* of our *Elijahs*, which deserve our Esteem, and call for our Improvement.

In the present Case, we will only offer somewhat concerning their Sayings, their Doings, their Gifts or Bequests, their Writings, their Families, their People, and their *Elishas*.

As to their Sayings, some of the choicest should be gather'd, spread, and us'd upon Occasion. The Royal Preacher, because he was wise, sought out and set in order

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Prov. IV. 3, &c.

Eccles. XII. 9, 11.

Acts XX. 35.
Jude 14, 15.

Mat. V. 16.

Acts IX. 36, 39, 40.

Jude 8, 9, 10.

Hebr. XI. 7.

Hebr. VI. 12.

order many Proverbs, or useful Sayings, and expressly tells us what his Father said to him. *The Words of the Wise* are as *Goads*, and as *Nails fasten'd by the Masters of Assemblies*, which are given from one Shepherd; that is, from Christ, to forward and fix Men in their Way to Heaven. A Saying of our Saviour, and another of *Enoch's*, which before had not been recorded, are produc'd and recommended by St. Paul and St. Jude.

Their Doings, some of the more shining and exciting should be set before Men, that they may see their good Works, and glorify their Father, which is in Heaven.

The Coats and Garments *Dorcas* had made for the Poor, were brought forth and shew'd to *Peter*; and then behold how he pray'd and prevail'd with the Almighty! *Michael* the Archangel had manag'd a Contention and Dispute with the Devil without railing; this is remembred and used by St. *Jude*, as a Caution against speaking evil of Dignities, and Things we know not. By Faith *Noah*, being warned of God, and moved with Fear, prepared an Ark: Of this the Author to the *Hebrews* reminds us, and would stir us up to believe God's Threatnings, and provide as he directs: And indeed he has made the whole XIth Chapter shine with Acts of Faith and Piety, that we might be Followers of those deceased Worthies.

The Gifts, or Bequests, of such of 'em as God enabled, ought to be observ'd and improv'd.

improv'd. Somewhat of what they did in secret, has sometimes happily come to light, for our Imitation and their Honour. St. Paul useth the Gift of the Churches of Macedonia, to stir up and enlarge the Charity of that at Corinth. Solomon not only employed what his Father and the Princes had given or left for the Service of God's House, but added very largely to it. In short, if we stir up our selves and others to communicate by their Examples, we shall be Gainers by them, tho' they left us nothing. And if those who share what they left, shall use it as they did, to be sure they will most happily improve it. And if we shall remember and plead, *Lord, they beg'd this and that good thing for us,* we bring their Faith and Fervency into the Prayer together with our own.

Their Writings we must use, if we would fulfill their Wills, now they are dead.

They endeavour'd we should have those things always in remembrance after their Decease, which they have publish'd or writ before it. If their Sayings are to be regarded, much more their Writings. You would be glad to have some of their Company now and then, were they alive; in their Books you may have it, tho' they are dead: *Pet. I. 15.* *Hebr. XI. 4.* Nay you may bring them and others together by spreading their Books among your Relations, Neighbours, and the Poor, where they may be likely to do good. Solomon both us'd, and gave forth to others, *1 Chron. XXVIII. 11, 12, 13, 19.* the Instructions, which were left him in *2 Chron. III. 1, &c.*

Writing

Writing by his Father. It seems God left it not to the Pious *David*, the Wise *Solomon*, or Faithful *Moses*, to alter or add to his Appointments in the lesser Matters relating to his House or Worship. It is strange any should be censur'd or ill treated, who cannot see that he hath now abated of his Jealousy for his own Institutions and Authority.

Mof. XIV. 3.

Jam. I. 27.

Gal. VI. 10.

2 Kings IV. 1, 3, 7.

2 Sam. IX. 1, 2, 3, 7.

2 Cor. XII. 15.

Hebr. VI. 10.

Ruth IV. 13, 14, 17.

Their Families will have our Prayer and Help, if we be Followers of God, with whom the Fatherless findeth Mercy. We shall visit the Fatherless and Widows in their Affliction, if we would be pure and undefiled before God in our Religion. As we have Opportunity we must do good to all, especially to them who are of the Household of Faith. *Elisha* heard, help'd, and counsell'd, a Widow, late one of the Wives of the Sons of the Prophets, in her Straits. The House even of *Saul* is tenderly regarded by *David*, for the Love that *Jonathan* had shew'd him. The Deceased did very gladly spend and were spent for our Salvation: Shall we not then seek out and show the Kindness of God to Theirs, who yet survive? Will not this turn to our Account, since God is not unrighteous to forget our Work and Labour of Love, so shewed to his Name? *Boaz* sheweth Kindness to *Naomi* and *Ruth*; God makes him an House, and sets it in a while upon the Throne of *Israel*.

Their People we should love, considering how the Deceased loved them, and serv'd

serv'd them to their Death. As the Souls for whom Christ died, so the Souls for whom his Ministers spent their Lives, should be dear to us. We should pity and pray for them, being Sheep without a Shepherd, in danger to be scatter'd, as our Saviour did, and directed towards those he saw in the like Case. We should not suffer them to sink, if we can prevent it, but afford them our Counsel and Help for their Support and Encrease. So the Children of *Israel* did to the almost ruin'd Tribe of *Benjamin*. Thus our Saviour did for the destitute Sheep of the House of *Israel*. Their Encrease and Prosperity will certainly be ours.

The People themselves have now a more than ordinary need to consider one another, to provoke to Love and to good Works, not forsaking the assembling of themselves together; to be at Peace among themselves, to warn the Unruly, and follow what is good, both amongst themselves and to all Men. When *Moses* was gone up into the Mount, how soon did *Israel* go astray in the Wilderness.

What need have they to look up, and to look out, for a Pastor according to God's Heart, who shall feed them with Knowledge and Understanding: And herein to consult for their dwelling together in Unity, since thus the Lord commands the Blessing, even Life for ever-more.

Lastly, their *Elijahs* ought to be regarded and employ'd, since they have chosen the calling of our *Elijahs*, to be Ministers, have

¹ Kings XX 20, 21.

² Kings II. 4, 6, 9.

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Gal. I. 15, 16.

Acts VI. 4.

Acts II. 42.

Luke XI. 9—13.

2 Tim. I. 5.

2 Tim. IV. 14.

a Kings III. 11, &c.
Mal. II. 7.Phil. II. 19, 20, 21.
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Mat. XXVIII. 20.

Colos. I. 28, 29.

Gal. VI. 12—17.
Rom. XIV. 17, 18.

Mat. V. 14.

a Kings II. 12.

Hs. III. 1, 2.

have attended on their Way, giving themselves to the Word and Prayer, have adher'd to their Fellowship, stedfastly continuing with them, have desir'd their Spirit, using proper Means to attain it, and have appeared to have it, to competent Judges, by their Life and Doctrine: Especially when having thus approv'd themselves, they have by *such* been set apart to the Ministry in a solemn Manner. By These *Elijahs* we may enquire of the Lord, and expect his Answers; to these we may commit the Knowledge of our State, the Care of our Souls, and the Concerns of our Saviour; from these we may hear and learn whatsoever Christ commandeth; and with these we may reckon he will be powerfully present. May the People have Ministers sincerely striving to answer the *Elijahs* and *Elishas* here describ'd, and then neither they nor their Pastours need trouble themselves about a superior Order, or their Ordination, which have rais'd so great a Disturbance in the World to so little purpose.

The Remains of our deceased Worthies are indeed to be improv'd; but what have we of Ability remaining with us to improve them? In all appearance we must have less of Wisdom, Strength, Courage, Diligence and Devotion, when many who had so much of them amongst us are removed from us. Can the Lights be withdrawn, and the World not darken'd? Can a Father be taken away, and the Family not weaken'd? We have fewer Eyes to watch

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watch or weep for us ; fewer Tongues to pray or plead for us ; fewer Heads to contrive for and conduct us : Difficulties are great, Enemies are violent, and because *Iniquity abounds, the Love of many waxeth cold.* What then can relieve us but a larger Measure of the Spirit ? And who can give it, but the *L O R D God of Elijah?*

Let us therefore now consider,

III. The Way for our Assistance and Relief. Now God affords his Help, whether with, or without Means, by his Holy Spirit working in us, by us, or for us. We have lost many Ministers who had much of the Spirit of God ; but if a double Portion of it shall be now obtain'd, who sees not that our Loss will be sufficiently repaired ? The Holy Spirit, in the Stile of St. *Luke*, *Luke XI. 13.* answers to good Things in that of St. *Mat. VII. 11.* *Matthew.* And accordingly he was a Spirit of Wisdom and Revelation in *Joseph* *Gen. XL. 15—18.* for the saving of much People alive : Of Might and Courage in *Sampson* to rebuke *Judg. XIII. 25.* *XIV. 19.* the Enemies of *Israel* : Of Devotion in *David* to warm and raise Multitudes of *XV. 14.* *2 Sam. XXIII. 1, 2.* Hearts : Of Diligence in St. *Paul*, who laboured so abundantly both in preaching and writing to propagate the Gospel : A Remembrancer and Instructor in *Daniel* *Psal. CXLV. 1, 4.* *5, 6, 7.* to *Nebuchadnezzar* ; As also in the Apostles, for themselves and others. *John XIV. 26.* *Dan. II. 31, 32.* *Dan. IV. 27.*

He reliev'd our Saviour's Disciples under his Withdrawing from them, and more than supply'd the want of his Presence *John XIV. 12.* here on Earth. Hence they did the Works that he did, and greater ; if to *Acts II. 41.* con-

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convert Thousands at a Sermon, and to spread the Gospel through the *Gentile* World may be counted so. Upon the whole it is evident beyond all Dispute, that the Spirit of God can abundantly repair the mighty Loss we have sustain'd by the Death of our *Elijahs*.

But in what Way may we hope to obtain so large a Measure of it?

Answer. Let us strive after their Manner, cry after their God, and improve the Advantages he affords us.

Heb. VI. 12.

Rom. VIII. 13, 14.

Prov. I. 23.

John III. 8.

Cant. I. 8.

Phil. II. 12, 13.

Psal. CIII. 13, 14.

2 Cor. IX. 25.

Ils. XLIV. 4.

First, Let us strive after their Manner. *Elijah* smote the Waters as *Elijah* had done before him, and so had the Spirit with him. Whilst we allow not our selves to be slothful, but endeavour to be Followers of our *Elijahs*, we surely have the Spirit turning us who turned them, and leading us who led them, and so cannot fail of having the Spirit poured out unto us. A Man has the Wind that takes the way it blows. Now therefore let us strive as they did, since that's the Way the Spirit strives to carry us. Who wou'd not strive when they are sure to have no less than the Spirit of Almighty God to help them: The Father of Mercies to pity and to spare them; the incorruptible Crown of Glory to reward them?

Let us enter into a sincere and solemn Covenant with the Lord to serve him. That several of our *Elijahs* did so, has happily come to light since their Decease.

Let us plead with our selves in secret, to avoid what is sinful, and do what is pleasing

sing in the sight of God. We know that ^{Psal. IV. 4.} some of them did thus, tho' they had studiously conceal'd it from all the World.

Let us heartily endeavour to instruct, and form our Households according to the ^{Gen. XVIII. 19.} Mind of God. Thus they did, and thus ^{Gal. VI. 10.} increas'd, as well as strengthen'd, the Household of Faith.

Let us lay out our selves to win over ^{John. XXIV. 14, 15, 25.} them that are without, into the Way and ^{Jer. L. 5.} Covenant of Life, as it is evident they did.

Let us bend our Minds to comply with ^{1 Cor. IX. 19, 23.} others where-ever we can see that God allows it, and not to comply where-ever ^{Rom. XIV. 22, 23.} we fear God would be displeas'd. Thus they became, and continu'd Nonconformists, so far as they were such.

Let us submit to Sufferings, striving a- ^{Heb. XII. 3, 4.} gainst Sin. They quitt their Places, the Favour of the Government, and all Prospects of Advancement under it, to keep a good Conscience. If Men will reproach, ^{1 Peter II. 22, 23.} afflict and spoil us, because we will not Sin, let us commit our selves, as our Saviour did, to him that judgeth righteously. Thus the Spirit of Glory, and of God, we ^{1 Peter IV. 14.} are assur'd, does rest upon us; thus shall ^{2 Cor. IV. 17.} we hereafter have a far more exceeding, and eternal Weight of Glory.

Let us zealously plead, and stand, up as ^{Acts VI. 9, 10, 14.} they did, for Christ, against the imposing of Human Devices or Inventions, relating whether to Faith or Worship: Had this ^{Acts XV. 12.} been generally done, Popery could never have risen in the Church.

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Gal. II. 11, &c.
Acts XVI. 37, &c.

1 Cor. IX. 25, 27.

1 Tim. IV. 2.

Col. I. 28, 29.

Mat. IV. 4, 7, 10.

2 Cor. X. 4, 5.

3 Tim. II. 24, 25.

Gal. V. 22, 23.

Luke II. 9—13.
Acts IV. 31.

Mat. XVII. 16, 21.

Rom. VIII. 26, 27.

Hebrews VII. 25.
Luke XV. 20, &c.

Phil. LXXXI. 10.

Let us withstand such as would betray our Christian Liberty, or bring upon us Civil Slavery.

Let us deny our selves in Fasting, &c. as they did, lest we undo our selves: There is no running so as to obtain without it.

Let us daily search the Scriptures, and use them as they did; being instant, Reproving, Rebuking, Exhorting, Warning and Teaching every Man, striving according to God's working; resisting Temptations as our Saviour did; casting down strong Holds of Satan, and all Opposition to Christ, as the Apostles did, by the Word of God; in Meekness instructing Gainsayers, shewing Humility, Temperance, Goodness and Gentleness to all. The Spirit will not fail to supply those who are laying out themselves to bring forth his Fruits.

Secondly, Let us also cry after their God. *Elisha* not only smote the Waters, but said, *Where is the L O R D God of Elijah?*

Crying after God is the Way to have the Spirit: Upon praying unto him the Disciples were filled with the Holy Ghost. Great Endeavours have fail'd for want of solemn Prayer. Shall we not cry after God, when we have one so Mighty as the Spirit of God to help us; one of such Interest in Heaven as the Son of God to recommend us; and one of such tender Compassions as the Father of Mercies to Meet, Embrace and Entertain us? God would have us open our Mouths wide in earnest and believing

lieving Prayers to him. As a loving Father he takes various Ways to bring us to it, and cannot long refrain from taking Notice of us, and kindly answering. It was no long crying won a Battle against the *Hagarites*, a Pardon for the Publican, and a Paradise for the dying Malefactor.

Amos IV. 6, 8, 9,
10, 11.

Acts IX. 11.

1 Chron. V. 20.

Luke XVIII. 13, 14.

XXIII. 42, 43.

Our *Elijahs* cried after God and he heard them. — He heard them, and when confin'd, he enlarg'd them; when pursu'd by Persecutors, he sav'd 'em from Ruin; when in their Wilderness and wandering State, he fed and conducted them: When under Clouds of Defamation he brought forth their Righteousness as the Light: When Plots where forg'd upon them, or laid against them, he broke the Snare and they escaped.

Psal. IV. 1.

Exod. XIV. 25.

Psal. LXXVIII. 14.

24.

Psal. XXXVII. 6.

Psal. CXXIV. 7.

He heard and answer'd their Cry, for the Success of our A R M S against *France*; for the Disappointment of *evil Counsels* and Counsellors in some former and later Years; for the PROTESTANT SUCCESSION in the Illustrious House of *H A N O V E R*; for averting the Judgments of *Papery* and *Slavery*; for suppressing the late unnatural and hateful *Rebellion**. And who can say in how many Things he heard them?

* God defeated, and dash'd in Pieces the *Rebellion* at *Preston* and *Dumblain*, immediately after the more than usual Supplications of one Week only, wherein several of them, since dead, were seriously engag'd.

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They cry'd to the L O R D God †, the Father, Son and Spirit, having *their* Access thro' the Son by the Spirit to the Father, as the Apostles and Primitive Christians had *theirs* before them.

Upon all that has been said, and much more that might be, let us be excited and encourag'd to pray always, with all Prayer, in all Cases, seeking first spiritual Blessings, and All for this End, in chief, that the Name of our heavenly Father may be honour'd, his Kingdom advanc'd, and his Will done here as in Heaven: Let us cry with Earnestness after God, especially for the rai-sing of dead Souls to spiritual Life. *Elisba,*

† יהוה אלהי, The L O R D God is made up of a Singular in Conjunction with a Plural, and seems to intimate both one and more, which by the clearer Light of the Gospel may well be understood *the Father, Son, and Holy Ghost*, into whose N A M E, not Names, we are baptized; nor do we depend for this upon a disputed Criticism, but upon the whole Method of our Salvation according to the Gospel, which declares the Spirit must sanctifie us, the Son intercede for us, and the Father accept us, if ever we be sav'd; and that each of these hath infinite Wisdom, Power, &c. The Son not made, but ever with God, and so the E-ternal Spirit, (*John 1. 1, 2. Hebrews 9. 14.*)

How these are Three, or how they are One in their Essence or Being, cannot be known to us, or need to be believed by us, because it is not reveal'd; and for this very Reason it is impossible to prove God is not Three, viz. The Father, Son, and Spirit; or that these are not One.

That God is Three, the Father, Son, and Spirit, That Each of these is God, and All of them One God, but all this in Ways to us unknown, and indeed unsearchable, is what the Scriptures lead us to believe.

after

after the Example of *Elijah*, prayed and ^{2 Kings IV. 29, 33;}
stretched himself upon a dead Child again ^{34, 35.} ^{1 Kings XVII. 20,}
and again, nor ceased till he had prevail'd. ^{21, 22.}

David cried after God with Longing and ^{Psal. XLII.} Complaints, with Expostulation and Dependance. The Son of God himself, in ^{Heb. V. 7.} the Days of his Flesh, offered up Supplications with strong Crying and Tears, and was heard. *Jehosaphat* deeply abas'd himself, ^{2 Chron. XX. 3, 6.} highly exalted God, and strongly pleaded with him in his Prayer, and behold how wonderfully he prevail'd ! ^{7, 12, 14, 18, 19, 20, 21.}

Let us cry with lively Faith *that he is*, ^{Heb. XI. 6.} as sure as we our selves are ; *that he is* within call, not far from us, in whom we live and move ; *that he works without*, a- ^{Acts 17. 27, 28.} *bove, or against the Powers of Nature*, in ^{Dan. IV. 35.} the most difficult Cases, and by the most unlikely Means, whensoever he pleases.

Let us in our crying after God take near and sensible hold of him. *Elisha* cries, *LORD* ^{2 Kings II. 14.} *God*, not of *Abraham*, or of *Israel*, as he might have done, but of *Elijah*. *Abraham's* Servant cries, *L O R D* ^{Gen. XXIV. 12.} *God*, not of *Heaven and Earth*, but of my *Master Abraham*. *Jacob* cries, *O God of my Father* ^{Gen. XXXII. 9, 10.} *Abraham* ; and yet nearer, *God of my Father Isaac* ; and nearer still, *The L O R D* *which saidst unto me return, &c.* using this Method when he was pleading for himself, his Wives and Children, as well as for his Substance. And the Lord Jesus, our Saviour, takes the nearest hold of God, calling on him by the Name of Father, when he was on the brink of his Sufferings, and again, when under an Agony in the ^{John XVII. 1.} *Gar-* ^{Luke XXIII. 42, 44.} *den* ; and lastly, when amidst dying Pangs ^{Luke XXIII. 46.} upon

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upon the Cross. And with what wonderful Success did not only Jesus, but *Jacob*; not only *Jacob*, but *Abraham's Servant*, use this Method!

Exod. III. 15.

Mat. VI. 9.

Rom. VIII. 15.

Prov. XXVII. 10.

Eph. II. 3.

Rom. V. 6, 10.

Rom. VI. 14.

Rom. VII. 24.

Rom. VIII. 23, 26.

1 Peter I. 3.

Jer. XXXL 33.

Jer. XXXII. 38, 40.

The God of Heaven leads his *Israel* to this by the Message which *Moses* brings them from his Mouth. Our Saviour directs his Disciples to this, where he teaches them in Prayer, to say, *Our Father*. And the Spirit of Adoption puts God's Servants upon crying *Abba, Father*. Thus we set him before us under an engaging and encouraging Character, as when a Man stiles another *my Friend, and my Father's Friend*. — Thus we are in the Way to quicken our Desires, strengthen our Dependence, and heighten our Expectation, which being sincere God will not fail to answer.

Lastly, Let us in our crying to him, consider him as *their God, even theirs*, the late *Elijahs*, whom we are lamenting.

— *Theirs* who were sometimes by *Nature* Children of Wrath even as others, without Strength, or Help, or Goodness, or Desert of any Thing but Hell. — *Theirs* who under *Grace* had their Body of Death, their Failings, Backslidings and Falls; their Fears, their Faintings and Complaints, their Slumbrings, Desertions and Groans within themselves on Account of Sin, and for a full Deliverance from it.

Their God to beget them again to a lively Hope, by writing his Law in their Hearts; to carry them on in that Hope, by putting his Fear in their Hearts, that they should not depart from him; and at last

last to crown that Hope with the full Enjoyment of himself, in a City, which he had prepared for them, worthy of himself.

Hebr. xi. 16.

Was he not most freely theirs, and why may he not be ours as freely? Did he not make them willing to accept him, and is he not ready to do this for us? Their God put them upon praying to him, that he would be ours; and upon pleading with us, that we would be his. Tho' they had Corruptions, he renew'd 'em; tho they had Wanderings, he restor'd 'em; and tho' to the last they had great Imperfections, he has perfected and crown'd them. And thus he has done for *Manasseh*, for the Thief upon the Crofs, and other exceeding vile Transgressors. It was by the Workings of Providence, the Calls of the Gospel, the Strivings of the Spirit, and the Merits of our Saviour, that our *Elijahs* came to have

Psal. xlii. 5.

God theirs. Hope then in God, and we shall yet praise him for the Help of his Countenance shining upon our Endeavours.

3. Let us improve the Advantages God affords us. When *Elijah* had gain'd an Opening of the Waters, he pass'd thro' 'em into *Canaan*. When he had gain'd a Portion of *Elijah's* Spirit double to what the Sons of the Prophets generally had, we see him using it in the Service of his God, and thus encreasing in it, till he also comes to be lamented, even by the King of *Israel*, with, *O my Father, my Father, the Chariots* 1 Kings xiii. 14.
of Israel, and the Horsemen thereof. Certain it is, that to improve the Spirit, and his Influences, is the way to have more; since to him, *who [thus] hath, shall be gi-* Mat. xxv. 28, 29.

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ven, and he shall have Abundance. By using Diligence Men grow in Grace. *Moses* had no sooner got a bright Discovery of God and his Goodness, but he made haste to improve it, by praying for the Divine Pardon and Presence, and obtain'd it for himself and a People, whom God had dreadfully threaten'd just before. When our Saviour had reveal'd himself to *Saul*, he pursues the Advantage, by submitting himself to the Lord, and pouring out his Heart in Prayer, which obtain'd a wonderful Answer; *Ananias* is sent, according to a Vision, that he might receive his Sight, and be filled with the Holy Ghost: This again *Saul* presently improves, by giving himself up to Baptism, to the Fellowship of the Disciples, and the preaching of Christ in the Synagogues. Thus he increased the more in Strength, and improv'd that Strength by labouring, still more. O what an happy thing it is so to pursue Advantages by pressing on in farther Labours! Thus the Grace of God already bestowed upon us is not in vain: Thus we are in the Way to excel most here, in Labours, and the most above, in Glory.

The *Thessalonians* having receiv'd the Gospel in Power, and in the Holy Ghost, improv'd it in becoming Followers of the Apostles, and of the Lord, so as to be Examples to them who believed in *Macedonia*, and elsewhere. Thus their Faith grew exceedingly, and the Charity of every one of them all towards each other abounded.

2 Pet. I. 5.

Exod. XXXIV.

5—10.

Exod. XXXIII. 5.

Acts IX 3—22.

Ver. 22.

1 Cor. XV. 10.

1 Thess. I. 5, 6, 7, 8.

2 Thess. I. 3.

Now

Now therefore let us pursue all Advantages we gain for Heaven, as we cannot doubt but our *Elijahs* did.

When we are convinced of Sin, let us follow on with Prayer, and other Endeavours, till we are converted.

When we are excited by the Word or Providence of God to resolve upon any good thing, let us set about it, and dispatch it without delay.

When we are made to rejoice in *Christ Jesus*, let us improve it by communicating liberally to the Relief and Joy of others, out of the Treasure of our Hearts or Purses.

When any come over to us, or are awaken'd amongst us, let us use our best Endeavours that they may be sincere and hearty Christians, and not merely professed to a Party or Opinion.

When we have Opportunity to shew Kindness, or requite it, or to render Good for Evil, let us not only lay hold of it, but endeavour that God may have Honour, and others some spiritual Advantage by it.

When God gives *in to* us what may be proper and profitable to give *out to* others, let us take care to impart it to them, and improve it with them. Such Things God pleaseth we should sometimes meet with, when we are praying, reading, hearing, musing, &c.

When Days return wherein God signal- ly appeared for the Good of the Nation, let us improve them with our Families and Neighbours, to posses them and our selves with a Sense of what great Things the Lord

hath done for us, and of what great Obligations we are thereby under to love and serve him joyfully. Happy if thus we might give a Turn to the Minds of Rioters, and those that raise them, against innocent Rejoicing upon such Occasions.

Prov. XVI. 7.

2 Sam. VII. 1, 2, 5.
1 Chron. 29. 2, 3,
&c.

Mat. XXV. 23.

When we find our Hearts enlarged, our Way open, and our Ability encreased, let us extend our Endeavours every way for the Honour of God, and the Good of his Church, and of the World. Let us be sure to act up to the utmost of what Capacity we have, if we would have more. We cannot reasonably look that God should trust us with much, if we be not faithful in a little.

When our Name shines out, and our Interest spreads or advances amongst greater or meaner Persons ; let us improve it both with them and others, for the Advancement of our Saviour's Name, Interest, and Kingdom. Thus *David* did with the Princes and People of *Israel* for the House of God ; thus *Nehemiah* with *Artaxerxes*, an Heathen Monarch, for the City of *Jerusalem* ; and thus the Disciples with the Multitude, for the Honour of Christ, and the saving of Souls.

They who were well acquainted with our *Elijahs*, or have read just Accounts of 'em, can tell that they were watchful and industrious to improve the Price God put into their Hands. Observation and Memory assure many of us, that they improv'd the several Advantages now mentioned above, so far as they attained them. O what need have we of their God to help

Prov. XVII. 16.

us,

us, who have so much Work upon our Hands, who have their Manner of Striving, their Fervency in Crying, their Diligence in improving all Advantages to follow, and are now, (alas!) depriv'd of their Presence and Assistance.

If you now expect an Account of our deceased Friend, I must tell you, you have already had it. Was not he set before you, when our departed *Elijahs* were described to you? Did you not conceive your selves seeing him all the while you were looking upon them? If not, turn back and take another View; but if still it be requir'd that we go forward, and speak more particularly, somewhat is here added, not so much to commend *him* as to exalt his God. He cloath'd our *Elijah* with the Sun, put the Moon under his Feet, and a Crown of 12 Stars upon his Head, and can do the same for us. The Father of Lights gave our *Elijah* to come forth as the Sun, like him to ascend, to shine at Height, yea, even to descend, and set at last, in Glory.

As to his coming forth, he sprang from an Ancient, Honourable, Learned and Religious Family in *Scotland*: A Family that sometime gave a Preceptor to Prince *Henry*, eldest Son of King *James* the VIth. and then two burning and shining Luminaries one after another to that Church: A Family which was happily ally'd to Mr. *John Knox*, its glorious Reformer. His immediate Mother was *Christian*, Sister to Sir *George Hamilton* now of *Binny*, a Family of equal Virtue and Glory with the other. His Father was an ejected

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Minister, of great Sufferings, worthy Labours, and good Report in all the Churches, the Author of that excellent Treatise, *The fulfilling of the Scriptures*, with divers others.

A Family, which the mention'd Author and his Religious Confort encreas'd with Eight Children, each of which had not only a liberal and pious Education, but God honouring and blessing it, whilst every one of them gave signal Proofs as they grew up, that they were Children of God, and Heirs of Glory, amongst these our Mr. *Fleming* was eminent, and no less an Honour to his Family, than honour'd by it.

O ! where is the Lord God of our *Elijah* ? to pour out his Spirit on the Seed, and his Blessing on the Off-spring of Families that rise to make any Figure in the World, and in the Church. How oft do we see Children wanting to be in stead of such Fathers ? we pray and hope it shall not be so here.

As to his ascending, or Advance, it was with more than common Brightness. He was train'd up in the learned Languages, and also in Philosophy, Geography, &c. near *Edinburgh*, under the Famous and Reverend Mr. *John Sinclair*, Brother-in-Law to his Father. It was a Providence of God early and highly in Favour of our Mr. *Fleming*, that such a Person was permitted to instruct him with some few others of Distinction, when Men of Conscience were under such Restraints, and the publick Schools generally so corrupted. Here he would often spend his Hours of leisure, not in Play as Children usually do, but to instruct his Intimates, and pray with them in private.

It was no less a Favour, that his Father being driven into *Holland* by the Severity of the Times, was there call'd by the *Scots* Church at *Rotterdam* to be their Minister, who then put his Son to complete his Studies in Divinity, Philosophy, and other Parts of Learning, under the most celebrated Professors at the Universities of *Leyden* and *Utrecht*.

But how distinguishing was the Favour shown him, when it appears by his Diary which he had all along modestly conceal'd, that from a Child the Holy Scriptures, Meditation, Singing of Psalms and Prayer were his Delight and Exercise three Times a Day. For these he chose the most retir'd Places to avoid being observ'd by others. And at Thirteen Years of Age he join'd himself to the Lord in a solemn Covenant, which he frequently and conscientiously renew'd, that it might not be forgotten. This yielded him Relief and Comfort, when under Doubts and Fears, which serv'd to keep him very humble and depending, who at other Times was so highly favour'd with repeated Assurances of his Pardon, and the most delightful Sensations of God's special Love.

And must we not reckon it a singular Favour that God gave him so zealous a Concern to know in what Way he might best serve him; that upon frequent and earnest Prayer he found himself much inclin'd to the Ministry; that when he was pursuing that Design, he was help'd to break through many sore Temptations, resembling those of the great *Luther*, to divert him from it, under the deepest Apprehensions of his own Insufficiency; and that in his Passage to *Holland*, when

with

with the Master and all the Mariners he had nothing but sudden Death in view, upon crying to God his Mind was calm'd, and fully assur'd that he should not then die, but be preserv'd by God to be a Minister of the Gospel. We here plainly see he sought first the Kingdom of God and his Righteousness; and that in this Way other Things were so far added to him, that he wanted not needful Supplies; and tho' his weak and sickly Constitution often broke in upon his Studies, yet he was early taken Notice of not only for Piety, but Learning too.

O! where is the Lord God of our *Elijah*? Let thy Work appear to thy Servants, and thy Glory to their Children. Such Work and Glory as brought him to lay out his Days in Childhood with more care than most do their Gold; and not only to apply, but bind himself for Life, to heavenly Wisdom. O what an Honour is it upon Parents to have Children so like their heavenly Father; and upon Children to be like Christ, so early and earnest about their Father's Business!

As to the uncommon *Height* he made and held, it neither stopp'd nor slacken'd the Course of his Studies or Devotions; nor did he then look bigger to himself, tho' he shone out brighter to the World about him.

He was not less Humble, but more conspicuously so when such Endowments, improved by such an Education, and animated with such a Spirit from above, were come to Maturity, and call'd forth to shew themselves more openly. With all his Furniture and Inclination he would not presume to go into the Ministry till

till he was sent; nor put himself upon the usual Trials for it, till advis'd and urg'd by Godly Ministers. How happily he approv'd himself at those Trials, and in the Religious Families where he officiated privately, and to the Neighbours publickly, for some Years, would be no less an Honour to him, than Pleasure to them who knew it, to relate.

The *English* Church at *Leyden* shew'd their high Esteem for him, by calling him from his Privacy to be their Minister, where he so well acquitted himself, that the *Scots* Church at *Rotterdam* could not but desire, and seem'd to claim him, as being their Country-man. They therefore call'd him to a more liberal Maintenance there, which was then become needful thro' some Emergencies of Providence.

His Father being in *London*, by Direction of the Glorious King *WILLIAM* and Queen *MARY*, dy'd there, and miss'd of the Royal Bounty they design'd him, on account of his Learning, Piety, and the generous Hospitality he had shew'd to those who were forc'd to fly from *Great Britain*, as having vigorously appear'd for the Protestant Religion, and *British* Liberties, which were then in imminent Danger. By this, together with his many Sufferings, he was very much reduc'd, so that he had little or nothing to leave his Children; but God provided for them.

Tho' our Mr. *Fleming* left the *English* Church at *Leyden*, he left not off caring for it, but us'd his Interest with the Magistrates there for its Continuance, and went on to supply it as he could, till with their Approbation (who mightily regretted their Loss of him) that Church had another Minister from *England* settled with them.

A Funeral Sermon on the

We are not to wonder, that after some Years we find him remov'd from *Rotterdam* to *London*. The *Scots* Church here call'd him: A prospect of greater Usefulness invited him: Better Opportunities of joining his Endeavours with those of the Excellent Mr. *Carstairs*, his dear Friend, to serve the Church of *Scotland*, and the common Good, perswaded him: And together with these, the Sentiments of King *WILLIAM* for his Acceptance, having also been signified to him, finally determin'd him. The States, and the Church of *Rotterdam* were very unwilling to have parted with him, and with very good Reason: But he must follow where Providence led, and thus he had God's Presence with him.

When he came to be settled at *London*, the Church of Christ in general found him a Laborious and Useful Minister. That of *Scotland* in particular, a faithful, serviceable Friend. The King of *Great Britain*, a Prince of so deep Penetration, found him a Man of Understanding in the Concerns of his Country, and at the same Time of such Modesty and Prudence, that he desir'd, whenever he was call'd to Court, it might be with the greatest Privacy. And in him the Eminent Citizens saw one that would adorn and strengthen their Merchant's Lecture, into which they chose him.

His Brethren in the Ministry could delightfully converse with him, as one by whom they could improve, and entirely depend upon, as a Man of singular Candor and Integrity, of good Intelligence, able to advise, and sure to keep Counsel. Sincere Protestants, tho' differing among themselves,

agreed

agreed to value him, as one of a sweet, affable, generous, communicative Temper, and Catholick Spirit, having a great Concern for the Welfare of the Church of God every where, without respect to Parties. Not only Eminent Professors in the Universities A-broad, but the late Archbishop of *Canterbury*, with other Learned and Moderate Churchmen at home, express'd a great Value for him. He was far from censuring others, whilst the greatest Offers could not draw him off from his own well studied Principles and Measures.

A Gentlewoman, whose Character, Circumstances, and Worth, drew such Offers as gave her the Prospect of living in Splendor, preferr'd the Satisfaction his Goodness, Learning, and good Humour could afford. She was bless'd and honour'd in pleasing, and being pleas'd with him; and he no less in pleasing and in being pleas'd with her. Their Marriage was from first to last a State of the truest and the highest Friendship. May the World and the Church be as happy in their Off-spring, as they were in each other.

Besides the Diary he kept, he drew up for his own private Use, excellent Rules for the ordering of his Time, his Thoughts, his Words, and Actions, and for the Examination of himself.

He gave himself much to Prayer and Meditation, and was honour'd with divers remarkable Supports and Salvations. How singularly he was sav'd from Fire, from Water, and from the Violence of unreasonable Men, he has record'd with Thankfulness. The Premonitions he had of Dangers and Deliverances; of the Death of his Father, and of

A Funeral Sermon on the

other Friends; as also of Events of a more publick Nature, shew us that God imparted of his Secrets to him.

He had both the more Substantial and Ornamental Learning. He was well acquainted, not only with Fathers and Councils, Ecclesiastical and Civil Historians, but with the Oriental Languages, the Jewish Rabbins, and the Polite Authors both Ancient and Modern. All this he devoted to the Service of God's House, and endeavour'd to employ it for his Honour.

His Preaching, both for Matter and Stile, was apparently design'd to awaken the Conscience, and to form the Heart and Life for God; and they who attended with such Views and Aims, were sure not to miss of what they came there to seek for.

He made his Bible the absolute Governor of his Religion, whilst some use it only as a Lacquey to theirs. He follow'd what he apprehended to be the meaning of it, after Prayer, with serious Consideration and Enquiry, and allow'd that every Man has a right to do so too. For want of this, how few real or intelligent Protestants are there to be found amongst the Numbers of professed ones. He was a generous Friend to all Mankind, and therefore an Enemy to all Imposition, as well as Persecution; to Popery in the Church, and Tyranny in the State, which would introduce and support it.

He was firm and zealous for the *British* Monarchy and Constitution, and could never admit our Political State to be so ill concerted, as that in some Cases it must needs destroy it self, forbidding Men to save themselves, where

where the Law of Nature requires it, and that of Scripture is far from condemning it.

He had so great a Regard for *Hereditary Right*, that he judg'd it ought to stand uninterrupted, where it might with Safety to the Kingdom; but could never think so weakly and inconsistently, as that it should take Place where it would destroy the Inheritance it claims; when even Parents will disinherit the more immediate Heirs to preserve it.

His Writings of various Argument, and deep Divinity, speak him worthy to be read by Men of Thought and Learning, and worthy to be open'd to Persons of meaner Capacity, as here and there, perhaps, it may be needful.

If in some Things he differ'd from others, it may well be allow'd him, who was always free in allowing others the Liberty to differ from him, without any rough or injurious Treatment. He held to the Motto which he had chose for himself, *Liberè sed modeste*, which might be rendred in the Way of Paraphrase, Be as Free as you please, so you be as Modest as you're Free.

O! where is the Lord God of our *Elijah*? The Father of Lights, from whom comes every good and perfect Gift! We need Thee now more than ever, that our Men of God may be perfect, throughly furnish'd unto all good Works.

As to his Descending, it was like the Sun's, he still went forward, and was rising towards the other World as he was going down to this. Whilst the Outward Man was perishing, the Inward was renewing Day by Day. The Zeal of

of God's House; the deep Concern upon his Mind for the Protestant Churches, and the Civil and Religious Liberties of *Great Britain*, and the World abroad; the tender Sympathy he had for the persecuted in *France*, &c; the afflicting Foresight of threatening Dangers; the Exercise of Christian Patience in bearing the Censures of his Friends, when he gave out, tho' sparingly, the sad forebodings of his Mind; these, each of these Things, were his Glory, but all together weaken'd and drunk up his Spirits, whose Constitution was but weakly at the best. He was deeply seized with a Distemper that not only obstructed his Usefulness, but sorely threaten'd his Life; yet at the Instance of fervent Prayers by his Congregation, and Brethren in the Ministry, with other Friends, he had a wonderful and unexpected Recovery, and some Years of Usefulness were added to his Life.

Upon his Recovery he went over into *Holland* to confirm his Health, ease his Mind, and serve the common Interest. Here he *laid* before some of their Great Men the Dangers that threaten'd their States, and our Protestant Succession. He press'd them that every Thing might be done against the Measures then on Foot to ruin the Confederacy. He also fix'd a Correspondence with them, and return'd with a better State of Health. From hence he communicated to them such Secrets as to the Course of Affairs here, as he cou'd come at by frequent Converse with the late Lord *Somers*, and others of Distinction, who honour'd him with their Confidence as well as Company. But when he came to see the most promising State of Affairs, thrown by wicked

Management into the most threatening and ruinous; *France* and *Rome* rais'd up and strengthned to bind *Europe* and *Britain* in their Chains, his tender Constitution suffer'd another deadly shock; and tho' the Happy Acceßion of King *GEORG E* to the Throne gave him new Life and Spirit for a while, yet his Mind would see, and with Sadtess dwell upon the uncharitable Divisions, and other growing Evils among Protestants; The impudent Scandals, and odious Invectives against the best of Princes, among *Britons*; Tumults and Riots against such as are Loyal, and peaceful in the Land; and a Spirit of Bitterness rising into open Rebellion, and raging after it instead of falling with it. He could not but look on these Things as Fore-runners of some sharp (tho' he would hope) but short Calamity upon the Protestant Churches. And these Apprehensions, together with the Deaths of several dear Friends, eminent Ministers, and noble Patriots, in a short space of time, sunk his Body into an irrecoverable Illness; when yet all this while his Soul was more with God, above these Clouds, the more he saw of Darkness here below.

O! where is the Lord God of our *Elijah*? who giveth Power to the Faint, and to them that have no Might increaseth Strength, that under whatsoever Discouragements, they may mount up with Wings as Eagles, run and not be weary, walk and not faint.

As to his Setting, it was free and cheerful as the Sun's, and well it might, when he was but going out of one World to shine so much brighter in another. The Beams which broke

broke from him in a Sermon * near his last, are enough, with the Divine Blessing, to deaden or extinguish all hurtful Love to earthly Things, and enflame with Desire to imitate the excellent Christian he there sets before us, who came so near the Pattern in the Mount (*Heb. 12. 22, 23, 24.*)

He was observ'd in one of his last Sermons to his Congregation, as in a Rapture, to be treating of eternal Life; sure he saw it the more distinctly the nearer he came to it. He shew'd his People and his Family the Light of that Life, before they should fall under the Shadows of his Death. Thus our Blessed Lord open'd his Father's House, and many Mansions, to the Faith and Meditation of his Followers, against the Time when the World should look dark and horrid, upon his Withdrawing.

In the near Approaches of his Change, he call'd for his Children, but he needed not say much to them, who had before laid in such Counsels and Instructions, both with and for them, and was leaving them with a Mother so pious, well furnish'd, and affectionate, under a faithful Mediator and merciful Father. He needed not say much, and well it was, because he could not. He could not speak to them as a *dying* Father, before a Wife and Mother all in Tears: These he could less bear than the Pressures of his Illness.

His Congregation had fix'd upon a Day to beg the Restoring and Continuance of his useful Life and Labours: But God would not be

* A Funeral Sermon on the Decease of Mrs. Mary Frazer, &c.

solicited after such a manner to keep him longer out of Heaven, and so took him home before that Day came.

He let those about him know, that through his Saviour's Merit he was sure to be with him in Paradise the Day that he should leave this World, and comforted both himself and them with the Hopes that God would make his Church on Earth, more like, in Grace and Peace, to that above. Thus, we may conceive him taking his Leave, as it were, in the Words of *Joseph* and of *Joshua*, *I die, but God will surely visit You. Nor shall any one thing fail of all the good which God hath spoken concerning his Church.* (Gen. 50. 24. Josh. 23. 14.)

O ! Where is the Lord God of our *Elijah* ? who by a double Portion of his holy Spirit can help us so to live and so to die.

Somewhat we have seen of his Regular and Useful Course, let us take a short View of his shining Character in some observable Particulars.

His Furniture was Rich and Various. He could entertain the Curious, and those of meaner, or of higher Condition, agreeably to their differing Capacity and Taste ; and this without an Air of Ostentation or Assuming.

His Freeness to communicate was equal to his Fullness. You could scarce come near him, but might have something worth your while to carry off from him. His Discourse was neither Impertinent, nor Empty, nor Imprudent.

He was known to use a Plainness clear of all Suspicion, and without any Tendency either

to mislead or to ensnare ; and this under such a Conduct, as neither to provoke others, nor expose himself. This gain'd him many Times Acceptance with others to the serving of good and valuable Purposes.

His Principles had nothing in them which might lead him to be hard or imposing upon any, nor wanted what might engage him to be Just, Candid, and Gentle towards all ; and by these he govern'd both his Words and Actions.

His kind, compassionate, and generous Temper, strongly enclin'd him to the highest Beneficence : To this he set bounds, that it might not trespass upon Justice to his Family, or others, on the one Hand, yet gave it all the Scope he might, by Self-denial and good Management on the other.

He was for putting the best Construction upon the Words and Actions of others, but would examine his own by the strictest Rules. If any injur'd him, he was for overcoming their Evil with Good : If any shew'd him Kindness, how frankly would he own it ! how earnestly would he endeavour and beg of God to re-quite it !

Show him a good Design, he was ready to apply all his Skill, Activity, and Interest, to promote it ; and if he saw an ill one hatching, he would be no less earnest and diligent to quash it. Nor was he so much concern'd to put in for the Praise, as to secure and advance the Peace and Happiness, of Men.

He had a Mind tender and receptive of deep Impressions from the Word and Works of God. Hence we saw him sometime trembling at the fearful Judgments denounced against

gainst sinful Nations, and at the Providence which seem'd to be bringing them upon us and *Europe*.

He was earnestly bent, thro' the Grace of God, upon saving both himself and those who heard him, if it might be, from Temporal as well as from Eternal Misery ; and therefore vehemently concern'd to stir up himself, and all he could, to humble and reform themselves, and cry mightily to God, who of his infinite Mercy was intreated to avert impending Ruin.

In short, he had that Spirit and Temper, which with his other Qualifications, and prudent Deportment, made him an Honour to his Calling as a Minister, and to his Profession as a Christian ; being much a Gentleman, a Loyal, useful Subject, and eminently good in all Relations. He had an high Complacency in good Men, and Compassion for the bad, with an exemplary Benevolence and Charity towards all.

Together with all his other Excellencies, he had, in a very conspicuous Degree, that most elegant and decent Ornament of Humility. How lovely it is to see a Man of so much Learning and good Sense Meek when oppos'd ; Yielding where he might insist ; as willing to hear as to be heard ; giving the Objections and Arguments of others their due weight, as if they were his own ; in Honour preferring others to himself ; and in all Things submissive to the Will of God ! Whilst such Humility might render the Knowledge of his rare Endowments less extensive, yet as Light not suffer'd to diffuse it self, they shone the brighter tho' in a narrower Sphere.

He now is Set, and dead to us ; but he is blessed. The Voice which St. John heard from Heaven, bids us write him so, and the Spirit says yea, consenting to it.

He dy'd in the Lord, plainly in the Service of his Lord, as too many do in *that* of their Lusts. How are we like to die the Servants of our Redeemer, if we live not to him, but are serving divers Lusts and Pleasures ?

He rests from his Labours, in Praying, in Reading, in Hearing, in Meditating, in Preaching, in Striving against Sin, and pressing to Perfection. If we go not through such Labours as these, in this World, how can we rest from them in the other ? Loving, Praising, and Obedying, are now as easie to him as Breathing ever was ; and more pleasant than eating or drinking. If our Minds run away from these Things continually here, how unlikely is it we should find Rest in them for ever ?

His Works follow him, even those which God made his Duty, and he his Choice and Business. (Others are call'd in Scripture the Works of the Devil, tho' Men do them, and must answer for them.) *His* follow him, as the Report of Men's Management in one Country often follows them when they remove into another. *His Works follow him*, and through the Merit of his Redeemer command Honours, and obtain Rewards for him, that are inconceivably Glorious and Everlasting. How dismal will be our Lot, if instead of good Works we should have the Neglects of them to follow us ? What need have we to pray, with the Pious and Learned Archbishop Usher, Lord forgive us our Sins of Omission ; and with our Saviour's Resolution, to set our selves

selves to fulfill all Righteousness, as far as may be, by his Help; that we may never hear the dreadful Sentence, we have often read, *Mat. XXV. 41, &c.* past upon us for our Neglects: But on the contrary, may have that joyful Call of our Saviour's, *Mat. XXV. 34, &c.*

Our *Elijahs* have follow'd their Lord and Ours up to Heaven: We must not now stand gazing after them, but go about the Work that lyes upon our Hands, crying after the Lord their God, and depending on him.

F I N I S.

BOOKS

BOOKS Written by the late

BOOKS Written by the late
verend Mr. Robert Fleming.

I. **T**HE Mirrour of Divine Love unvail'd,
in a Poetical Paraphrase on the High
and Mysterious Song of Solomon.

II. *The Rod and the Sword the present Dilem-
ma of the Nations of England, Scotland, and
Ireland, consider'd, argu'd, and improv'd in
a Discourse from Ezekiel, Chap. 21. 23.*

III. *The Mourners Memorial.* In a Sermon
on the Death of the truly Pious Mrs. Susanna
Soame, late Wife of Bartholomew Soame, of
Thurlow, Esq; who deceased Feb. 14. 1691.
With some Account of her Life and Death.

IV. *The Divine Government of Nations.*
Consider'd and improv'd in a Discourse to
the Societies for Reformation of Manners in
London and Middlesex, preached on Monday
May 15. Dedicated to King William.

V. Discourses on several Subjects. The
First containing, *A New Account of the Rise
and Fall of the Papacy.* The Second upon *God's
Dwelling with Men.* The Third *Concerning
the Ministerial Office.* The Fourth, Being a
brief

Reverend Mr. Robert Fleming.

brief Account of Religion, as it centers in the Lord Jesus Christ. Printed 1701.

VI. *The Blessedness of those who die in the Lord.* A practical Discourse occasion'd by the Death of King William, wherein a Character of him is given. To which is added, A Poetical Essay on his Memory.

VII. *Christology.* A Discourse concerning Christ. Considered, I. In Himself. II. In His Government. And, III. In Relation to His Subjects, and their Duty to Him. In Six Books. Being a New Essay towards a farther Revival and Re-Introduction of *Primitive Scriptural-Divinity*, by way of Specimen. 3 Vols.

VIII. A Funeral Sermon on the Decease of Mrs. Elizabeth Stewart, preach'd September 17. Printed at the Desire, and for the Use of her Friends.

IX. *Seculum Davidicum Redivivum : Or the Divine Right of the Revolution.* Evinc'd and apply'd in a Discourse occasion'd by the late Glorious Victory at *Ramilles*, and the other Successes of the Arms of her Majesty, and her Allies, in the *Spanish Netherlands*, under the Command of his Grace the Duke of *Marlborough*, and by the other Successes in *Spain*, under the Conduct of the Earls of *Peterborough* and *Galloway*, the Sum whereof was delivered in a Sermon on the General Thanksgiving Day. June 27. 1706.

X. A Funeral Sermon on the Decease of Mrs. *Lilias Coutts*, late Wife of Mr. *Thomas Coutts*,

BOOKS Written, &c.

Coutts, Merchant, who died *March 4.* preached the 9th.

XI. A Funeral Sermon on the Decease of the late Reverend Mr. *Abrahams Hume*, preached *Feb. 9.*

XII. The History of *Hereditary Right*, wherein its Indefeasibleness, and all other such late Doctrines, concerning the Absolute Power of Princes, and the *Unlimited Obedience* of Subjects, are fully and finally Determin'd by the *Scripture Standard of Divine Right*.

XIII. *A Persuasive to Moderate all Affections to Worldly Objects*: Delivered in a Funeral Sermon on the Decease of Mrs. *Mary Frazer*, late Wife of Mr. *Hugh Frazer*, Merchant, who Died *March 18. 1712.* preached at *Stoke-Newington, April 1.*

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